

REPORT

OF NATIVE PAPERS

FOR THE

Week ending the 23rd June 1883.

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LIST OF NEWSPAPERS.

| No. | Names of newspapers. | Place of publication. | Number of subscribers. | Dates of papers received and examined for the week. |
|---------------------|---------------------------------|---------------------------|------------------------|-----------------------------------------------------|
| BENGALI. | | | | |
| <i>Monthly.</i> | | | | |
| 1 | "Bhārat Shramajivī" | Calcutta ... | 2,100 | |
| <i>Fortnightly.</i> | | | | |
| 2 | "Bhārat Hitaishī" | Burrisal ... | ..... | May 1883. |
| 3 | "Sansodhini" | Chittagong ... | 600 | 4th June 1883. |
| 4 | "Purva Pratidhwani" | Ditto ... | ..... |  |
| 5 | "Tripurā Vārtāvaha" | Comillah ... | ..... |  |
| 6 | "Prem Prachārini" | Nawabgunge, Barrack-pore. | ..... |  |
| <i>Weekly.</i> | | | | |
| 7 | "Ananda Bazar Patrikā" | Calcutta ... | 700 | 18th ditto. |
| 8 | "Arya Darpan" | Ditto ... | ..... |  |
| 9 | "Bangabāsi" | Ditto ... | ..... |  |
| 10 | "Bārtābaha" | Pubna ... | ..... |  |
| 11 | "Bhārat Bandhu" | Calcutta ... | ..... |  |
| 12 | "Bhārat Mihir" | Mymensing ... | 671 | 12th and 19th June 1883. |
| 13 | "Bengal Advertiser" | Calcutta ... | 2,000 | |
| 14 | "Bardwān Sanjivani" | Burdwan ... | 296 | |
| 15 | "Chāruvārtā" | Sherepore, Mymensing | ..... |  |
| 16 | "Dacca Prakāsh" | Dacca ... | 350 | 17th ditto. |
| 17 | "Dūt" | Calcutta ... | ..... |  |
| 18 | "Education Gazette" | Hooghly ... | 745 | 15th ditto. |
| 19 | "Grāmavārtā Prakāshikā" | Comercolly ... | ..... | 9th and 16th June 1883. |
| 20 | "Halisahar Prakāshikā" | Calcutta ... | ..... | 17th June 1883. |
| 21 | "Hindu Ranjikā" | Beauleah, Rājshāhye... | 200 | 13th ditto. |
| 22 | "Jātiya Suhrīd" | Calcutta ... | ..... |  |
| 23 | "Medinī" | Midnapore ... | ..... |  |
| 24 | "Murshidābād Patrikā" | Berhampore ... | 487 | 15th ditto. |
| 25 | "Murshidābād Pratinidhi" | Ditto ... | ..... |  |
| 26 | "Navavibhakar" | Calcutta ... | 850 | 18th ditto. |
| 27 | "Paridarshak" | Sylhet ... | ..... | 10th ditto. |
| 28 | "Prajā Bandhu" | Chandernagore ... | ..... |  |

| No. | Names of newspapers. | Place of publication. | Number of subscribers. | Dates of papers received and examined for the week. |
|--------------------|-------------------------------------|------------------------------|------------------------|-----------------------------------------------------|
| BENGALI—concluded. | | | | |
| Weekly. | | | | |
| 29 | "Pratikār" | Berhampore ... | 275 | 14th and 21st June 1883. |
| 30 | "Pratinidhi" | Calcutta ... | ..... |  |
| 31 | "Rajshahye Samvād" | Beauleah ... | ..... | 14th June 1883. |
| 32 | "Rungpore Dik Prakāsh" | Kakiniā, Rungpore ... | 250 | |
| 33 | "Sādhārānī" | Chinsurah ... | 500 | 6th ditto. |
| 34 | "Sahachar" | Calcutta ... | 500 | |
| 35 | "Samaya" | Ditto ... | ..... | 18th ditto. |
| 36 | "Sanjivani" | Ditto ... | ..... | 16th ditto. |
| 37 | "Saraswat Patra" | Dacca ... | ..... | 9th ditto. |
| 38 | "Som Prakāsh" | Changripottā, 24-Perghs. ... | ..... | 18th ditto. |
| 39 | "Sudhākar" | Mymensing ... | ..... | 16th ditto. |
| 40 | "Sulabha Samāchār" | Calcutta ... | 4,000 | |
| 41 | "Srihatta Prakāsh" | Sylhet ... | 440 | 18th ditto. |
| 42 | "Surabhi" | Deoghur ... | ..... |  |
| Daily. | | | | |
| 43 | "Samvād Prabhākar" | Calcutta ... | 700 | 13th to 21st June 1883. |
| 44 | "Samvād Purnachandrodaya" | Ditto ... | 300 | 15th to 20th ditto. |
| 45 | "Samachār Chandrikā" | Ditto ... | 625 | 18th and 19th ditto. |
| 46 | "Banga Vidyā Prakāshikā" | Ditto ... | 500 | 18th June 1883. |
| 47 | "Prabhātī" | Ditto ... | ..... |  |
| 48 | "Samāchār Sudhābarsan" | Ditto ... | ..... |  |
| ENGLISH AND URDU. | | | | |
| Weekly. | | | | |
| 49 | "Urdu Guide" | Calcutta ... | 365 | 16th ditto. |
| HINDI. | | | | |
| Weekly. | | | | |
| 50 | "Bhārat Mitra" | Calcutta ... | 500 | 14th ditto. |
| 51 | "Sār Sudhānidhi" | Ditto ... | 200 | 18th ditto. |
| 52 | "Uchit Baktā" | Ditto ... | ..... | 16th ditto. |
| PERSIAK. | | | | |
| Weekly. | | | | |
| 53 | "Jām-Jahān-numā" | Calcutta ... | 250 | 15th ditto. |
| URDU. | | | | |
| Weekly. | | | | |
| 54 | "Akhhār-i-Darussaltanat" | Calcutta ... | ..... | 15th ditto. |
| Bi-weekly. | | | | |
| 55 | "Amir-ul-Akhhār" | Calcutta ... | ..... | 15th ditto. |
| ASSAMESE. | | | | |
| Monthly. | | | | |
| 56 | "Assam Vilāsinī" | Sibsagar ... | ..... | 15th ditto. |
| URIYA. | | | | |
| Weekly. | | | | |
| 57 | "Utkal Dīpikā" | Cuttack ... | 200 | 3rd ditto. |
| 58 | "Utkal Darpan" | Balasore ... | 160 | |
| 59 | "Balasore Samvad Vāhika" | Ditto ... | 125 | 8th ditto. |
| 60 | "Purusottam Patrikā" | Pooree ... | ..... |  |
| Fortnightly. | | | | |
| 61 | "Mayurbhunĳ Pākshik Pātrikā" | Mayurbhunĳ ... | ..... | 15th ditto. |
| HINDI. | | | | |
| Monthly. | | | | |
| 62 | "Kshatriya Patrikā" | Patna ... | ..... | 15th ditto. |

POLITICAL.

The *Som Prakāsh*, of the 18th June, contains an article headed "The misfortunes of Cashmere." The writer dwells upon the efforts persistently made by Anglo-Indian journals to bring discredit upon the native administration of that State, and the misrepresentations in which they indulge for serving this purpose. If, instead of Lord Ripon, a Viceroy of Lord Dalhousie's type had now been at the head of the Indian Government, Cashmere would long since have been annexed to the British Empire. The writer then comments on the report regarding the causes of the death of Mr. Johnson, the Governor of Ladak, submitted to Government by Sir Oliver St. John, and refers in terms of disapprobation to the character of the deceased officer.

SOM PRAKASH,
June 18th, 1883.

PUBLIC ADMINISTRATION.

2. The *Bhārat Hitaishī* for May contains a long article on the political effects of Babu Surendra Nath Banerjee's imprisonment, and a poem expressive of sympathy with the Babu, which was read at a meeting held at Burrisal to raise subscriptions in his behalf. In the article the writer observes that good has come out of evil, and the incarceration of Surendra Nath has galvanized into life and activity the dead bones of India. The agitation over his case has reached people of all shades of opinion and belonging to all castes in India. It is only to be hoped that this mighty agitation will bear lasting fruit. The Editor eloquently appeals to the native public to make a united and sustained effort to obtain Local Self-Government, to get Mr. Ilbert's Bill passed into law, and to have the summary jurisdiction claimed by the High Court in contempt cases placed within proper limits.

BHARAT HITAIISHI,
May 1883.

3. The *Bhārat Mihir*, of the 12th June, contains an article on the present agitation. The writer observes that both Government and the people of India have learnt a good deal from the present agitation over Mr. Ilbert's Bill and the case of Surendra Nath Banerjee. Government is able to learn the following facts:—

BHARAT MIHIR,
June 12th, 1883.

- (1)—That India is faithful and grateful;
- (2)—That government at the point of the bayonet is not suited to India; and
- (3)—That India has learnt the value of agitation.

4. In an article on Lord Ripon the same paper observes that the confidence and attachment enjoyed by Lord Ripon are such as were never enjoyed by any previous Viceroy. To-day His Excellency is worshipped in every house as a house-hold god.

BHARAT MIHIR.

5. The following lines are translated from the *Hindu Ranjika*, of the 13th June:—"The draft petition, praying for the withdrawal of the Ilbert Bill on behalf of the Association for the Defence of Ladies, who are opposed to the Ilbert Bill and cause rupture of the spleen.

HINDU RANJIKA,
June 13th, 1883.

- "1—It is not unknown that our husbands have come to this country, and are doing considerable good to India as tea-planters, indigo-planters, editors, man-hunters, and spleen-rupturers. The Hindus say that a man should do in company with his wife all that is good. Therefore, though we are women, we have begun to help our husbands in their noble work.

"2—Our husbands have petitioned against the rigorous Ilbert Bill. Fearing lest in acting apart from their better halves they should fail, we have joined them in that noble work.

"3—In getting down from a carriage we place our booted feet on the shoulders of our husbands before we alight on the earth. In this respect Bengali ladies can never become our rivals. Their husbands, therefore, cannot acquire jurisdiction over us. On these three grounds we show that the Ilbert Bill should not be passed into law."

HINNU RANJIKA,
June 13th, 1883.

6. Referring to the approaching departure of Major Baring for Egypt, the same paper observes that one of the three

Major Baring.

bright stars that shone in the Indian sky, so enveloped in darkness, is about to disappear. In taking Major Baring away at such a critical time the Ministry is doing much injury to the people of this country. India never had a Viceroy like Lord Ripon and a Finance Minister like Major Baring.

URDU GUIDE,
June 16th, 1883.

7. The *Urdu Guide*, of the 16th June, observes, in reference to the attacks upon Lord Ripon, made in Parliament, that India resounds with his good name, and

Lord Ripon.

that the people will always remember his name with gratitude. May God grant him increased power to do good to this country!

UCHIT BAKTA,
June 16th, 1883.

8. The *Uchit Baktá*, of the 16th June, remarks that it is Anglo-Indians, who oppose Mr. Ilbert's Bill, and not the natives of India, that are disloyal. [See

Who are disloyal?

paragraph 14.]

SANJIVANI,
June 16th, 1883.

9. The *Sanjivani*, of the 16th June, observes that Government shows its desire to practise economy by fits and starts. In the matter of public expenditure

Reduction of Indian expenditure.

in India it has always made spasmodic efforts to make retrenchments. But in spite of parliamentary committees, and resolutions of the House of Commons directing economy, the expenditure has gone on increasing.

DACCA PRAKASHI,
June 17th, 1883.

10. The *Dacca Prakash*, of the 17th June, regrets to notice that Mr. Thompson has not appointed a native to officiate for Dr. Rajendra Chandra Chandra.

Mr. Thompson.

The Editor asks His Honor whether natives have done anything to so incur his displeasure that they are being gradually deprived of their rights. Is His Honor's action in this matter consistent with statesmanship?

SAMAYA,
June 18th, 1883.

11. The *Samaya*, of the 18th June, wonders at the attitude taken up by the East Indians towards Mr. Ilbert's Bill.

The East Indians and Mr. Ilbert's Bill.

It is strange that they do not see that they are being used as tools by Anglo-Indians, and that if they had consulted their own interests they would have supported the Bill.

SAMAYA.

12. The same paper refers to the account given in the *Statesman* of a conspiracy formed by Anglo-Indians with the view of prosecuting native papers. The

Prosecution of native papers.

writer observes that the people have lost all faith in Anglo-Indians.

NAVAVIBHAKAR,
June 18th, 1883.

13. The *Navavibhakar*, of the 18th June, contains an article headed "What is our crime?" The writer observes

The native press.

that the rumour to which reference was quite recently made in these columns, to the effect that Government had decided upon the prosecution of certain native newspapers, and that but for Lord Ripon, who withheld his sanction, the Vernacular Press Act would have been revived by this time, has received confirmation from certain observations lately made by the *Statesman*. It then appears that not a few officials, and even the Lieutenant-Governor himself, consider it very necessary to put

down the native newspapers. But of what crime are native editors guilty? On what charge are they to be convicted and punished?

The *Englishman* and the *Pioneer*, the exponents of official opinion, would revive the Vernacular Press Act in order to check the alleged attempts of native papers to incite the people against the Government. If native editors are really guilty of this crime, it is exceedingly necessary to punish them. "But we deny that they are so guilty. Lying people are propagating this falsehood with the view of stopping the mouths of native agitators and discrediting Lord Ripon. If truth were to be told, not to speak of opposing the Government, we have not even sought to foment race antipathy. We have not said anything against Government, and for the natives to do this, so long as Lord Ripon is at the head of the Indian Administration, is an impossibility. The day that they say anything against Lord Ripon's rule will witness the sun rising in the west and setting in the east. The people of India have never raised any outcry against British rule, and will never do so, because they have not yet lost faith in the honesty of the British Government. If they had lost this faith, they would not have endeavoured to agitate constitutionally. We do not here speak of any particular agitation, but of every agitation conducted by legal means for the purpose of obtaining redress of any grievances, for defending their rights when these are threatened with destruction, or obtaining new rights. However highhanded and unjust particular officials may be, the people believe that the English Government will not do injustice, and that the Queen, the Ministry, and Parliament will endeavour, sooner or later, to redress any grievances and gratify any aspirations of the people the existence of which may be brought to their notice. Every agitation made by the people of India is a proof of this conviction in their minds. They fully understand that they will be no gainers by any sudden political revolution. They believe that Government does not desire to confer at once upon the people of India all the rights and privileges of a civilized nation, but to confer them *bit by bit* in consideration of native wants and native aspirations. It is for us to make known these wants and aspirations. Is it possible for those who have this belief to ever oppose Government?—never. The truth is, it is as impossible for natives to make any agitations against the British Government as it is impossible for them to agitate against Lord Ripon. How can we, then, be said to be fomenting sedition?

"Native newspapers have joined two distinct agitations, namely, *first*, the agitation over Mr. Ilbert's Bill; and, *second*, that regarding the contempt of Court and the *Salgram* case." The conduct of native newspapers in reference to these two agitations has been sought to be characterized as seditious, and as one that is likely to foment race antipathy. Now this attempt is due solely to the overheated imaginations of reckless native-haters. *First*, in the matter of Mr. Ilbert's Bill, what native journals have endeavoured to do is to defend themselves against the unjust attacks made against the national character of the Indian people, the character of native females and native Judges, and their sacred religion. While the opponents of Mr. Ilbert's Bill have sought to foment race antagonism by applying insulting language to natives, and condemning the liberal statesmanship of Lord Ripon, native newspapers have counselled patience and moderation, and supported Lord Ripon's policy. Wherein are, then, native editors guilty? *Secondly*, as regards the contempt and the idol cases, the conduct of vernacular journals has been equally unobjectionable. Owing to the action of the High Court in interfering with the liberty of the press the native papers have asked for an authoritative decision on the question of that Court's jurisdiction in contempt cases. Is this sedition? The religious agitation, again, which is a distinct affair, has been a quite

spontaneous movement. Instead of fomenting this agitation, native papers have, on the contrary, endeavoured to put a stop to the agitation. The advocates of Mr. Norris denied that the indiscreet action of that Judge had deeply wounded the religious feeling of the Hindu community. The native papers showed that the contrary was the case. Was this sedition? If native newspapers have really sought to incite the people against Government, it behoves their accusers to name the paper and the article in which this has been done, and not to stab in the dark.

NAVAVIBHAKAR,
June 18th, 1883.

14. In the next article the same paper proceeds to remark that those who charge native newspapers with fomenting sedition and race antagonism are themselves guilty of those crimes. They have laboured to produce a feeling of antagonism between natives and Europeans, and opposed the Government of India. There was no agitation in the country: there was peace and, as much as could be expected, good-will. Everybody was expressing his gratification at the fact that Lord Ripon was the harbinger of that peace. At this time that infernal meeting at the Town Hall took place, at which natives, particularly the Bengalis, were most indecently abused. Thus was taken the first step in the direction of fomenting race antagonism. Then the Editor of the *Englishman* newspaper, its correspondent "Britannicus," and the Calcutta correspondent of the *Times*, by their constantly harping on that Town Hall tune, and by their rendering of the Bransonian music, made the whole class of Anglo-Indians mad. The Anglo-Indians have themselves become mad, and by holding out false inducements to their shadows, the East Indians, have made them also mad. Forgetting his own interests, the ignorant East Indian has joined his father's side to make war upon his mother's side. The Lieutenant-Governor of Bengal, the Judges of the High Court, and many European officers in the Judicial Service have, publicly or secretly, taken sides in this war between native and European. Finding that bankers, merchants, the tea, coffee, and indigo-planters, and other non-official Europeans have taken up the cry against the natives, the *Englishman*, the *Daily News*, the *Pioneer*, the *Civil and Military Gazette*, the *Bengal Times*, the *Times of India*, and other journals became inflated with pride, and began to wound the feelings of the native community. They were neither ashamed nor did they feel the least scruple to make and propagate false and exaggerated statements. They gave proofs of their good taste and breeding by publishing advertisements calculated to pour ridicule upon, and express contempt for, Bengalis. They even stooped to the mean artifice of publishing letters, supporting their own views purporting to have been written by Bengalis, or obtained from them by holding out threats. Foolish Anglo-Indians were told of great dangers that would follow if native civilians were granted jurisdiction over European-British subjects, and instances were given of Bengalis assaulting inoffensive Europeans. All this made foolish, as well as more knowing, Europeans extremely hostile to natives. The Town Hall speakers proposed to attack the Government House, the Anglo-Indian editors incited the Volunteers to lay down their arms, a course to which many of them actually resolved to resort. These editors attempted to excite disaffection in the army, and did not venture to proceed further for fear of the Commander-in-Chief. They called Lord Ripon dishonest and dishonorable, and are now characterizing him as a capricious person, desirous of gaining notoriety, who dislikes Europeans and unduly favours the natives. In short, it is these editors who have fomented race antagonism and disaffection. It is fortunate that Lord Ripon is now the Viceroy, and that the abused natives have the consolation of being placed in the same class with His Excellency. If Lord Ripon had not been at the helm of the State at this juncture, the vessel of the State would have nearly sunk. Who then deserve to be punished, Europeans of the type of the

Editor of the *Englishman*, who sowed the seed of sedition, and have sedulously watered it, or natives who have acted in self-defence? The Anglo-Indian editors are now seeking to fasten the charge of which they stand convicted on the native press. For this purpose they are applying such language to that press as would lead its conductors to retaliate in equally objectionable language, thus furnishing an opportunity to the aggressing party to demand a gagging measure. Editors of vernacular papers are perfectly able to see through this trick. Anglo-Indian journals are throwing every fault on Lord Ripon's shoulders, and giving out that for every event that occurs anywhere it is Lord Ripon who is responsible. The ancestors up to the seventh place of Mr. Alexander, the Sessions Judge of Allahabad, were all insane. The heat has turned Mr. Alexander's head: but for this Lord Ripon is to blame. According to Lord Ripon's opponents it is the Criminal Procedure Code Bill which has made Mr. Alexander mad. It is likely that after a few days, if a European lady gives birth to a daughter, and not to a son, that result, or say the presence of insects in the mangoes in Berham-pore this year, will be imputed to Lord Ripon. Those that seek to obstruct the policy of liberal statesmen like Lord Ripon, and stand in the way of the fulfilment of the pledges given by the Queen and the British Parliament, and thus seek to make the Empress, whose character is so pure and holy, false to her promises, are really the enemies of the country and the sovereign: it is they who are guilty and deserve punishment.

NAVAVIBHAKAR,
June 18th, 1883.

15. The same paper in another article observes, We have not been able to ascertain the true meaning of 'loyalty.' We have so long been under the impression that loyalty consists in showing attachment and respect for the sovereign and seeking his welfare. In this sense we considered ourselves loyal. We wish the British Government well and desire its continuance. In this sense we cannot regard as loyal those worshippers of brute force who would make a display of brute force in India, and would govern its people at the point of the bayonet. These men are perfectly aware that sixty thousand rifles cannot keep in subjection the two hundred and fifty millions of Indian people—that when the cotton pods burst, and the flakes of cotton fly away in different directions, the ten fingers in the two hands cannot hold them back. They are perfectly aware that it is idle to endeavour to keep the people of India in subjection without winning their attachment. Since, in spite of this knowledge, they are standing in the way of natives obtaining their just rights, and thus trying to remove from their hearts the feeling of attachment which has long existed there, since they are seeking to put natives under the thumb, how can we say that they are wishing well of British rule? Who are disloyal, those that are showing a disregard for the line of policy approved of by Parliament and the Queen herself, are insulting the Viceroy, and are seeking to make it appear that Her Majesty is false to her promises, or those who have faith in the assurances of Her Majesty, approve of the line of policy which has received her sanction, and evince respect for the Viceroy? The Editor of the *Englishman*, and others like him, would govern the people according to their own wish, and would convert the editorial chair into the English throne. Such attempts cannot be approved by those who are truly loyal. These editors are not themselves loyal, and are by their conduct seeking to create disaffection in the minds of those who are.

Now these persons will perhaps say that he is truly loyal who seeks to guard the interests of the English nation, and that they themselves are truly loyal because they have acted with due regard for the interests of the whole English nation. But is the English nation, composed of the Hare Street Editor, Sir FitzJames Stephen, and only a dozen others like them? It will not do to pose as a self-constituted authority.

What we want to ask is—Does the whole English nation want to rule India with the sword, or according to a policy of love and affection? Is this the view that is held by the leaders of English society, the House of Commons, by the House of Lords, by Her Majesty's Ministers? We do not believe that they hold this view. The *Englishman* and the other journals are not the organs of the whole English nation, but represent the views of self-seeking, low-minded persons of mean spirit and narrow ideas. But this meanminded party are charging us with disloyalty. Does it bespeak disloyalty in a person if for the good of the State he refers to the injustice and oppression of any particular European official and condemns his misdeeds, or blames the rude behaviour of Anglo-Indian agitators? And are we disloyal because we have condemned the conduct and administrative policy of the Lieutenant-Governor? In this *native-European* agitation His Honor has shown sympathy for Europeans, and has stated in explicit terms in the Legislative Council that native Magistrates are not entitled or fit to try European offenders. He has encouraged the *Englishman* and others in spouting the venom of antipathy; allowed himself on the occasion of his starting for Darjeeling to receive the ovations of the European agitators, and to be honored by the Volunteers who belong to the party of agitation. He did not feel the least hesitation to receive this unexampled and unprecedented mark of respect shown him by native-haters. Mr. Thompson has not appointed Mr. B. L. Gupta, the cause of the present agitation, to officiate for Mr. Marsden, the Chief Presidency Magistrate. He has appointed Dr. M'Connell to officiate for Dr. Rajendra Chundra in spite of the fact that there are many competent native medical officers fit for the post; and in the Education Department has appointed Mr. Bellett to act for Mr. Croft in supersession of Baboo Bhudeb Mukherji. Although a strict follower of Jesus, he has yet supported the excise policy of Sir Ashley Eden, and has caused hardship to villagers by including fresh date-juice among excisable articles. He is fomenting the bad feelings created by Sir Ashley Eden between Beharis and Bengalis, and is showing undue partiality to the tea and indigo-planters and others of the same class. He has by approving of the Coolie Bill shown his lack of sympathy with the helpless coolies and shewn favour to tea-planters, and has in the case of Azim Chowdhuri of Pubna supported the cause of the police official (Rattray) who had killed a native. He is gradually becoming an enemy of native newspapers, and it is believed that, had it not been for Lord Ripon, he would have interfered with the liberty of the native press. What more shall we write about the good qualities of our Lieutenant-Governor? He has within a short time become very unpopular. Is it disloyalty to point out his faults with the view that an exposure thereof will enable him to correct them, or to refer to the dissatisfaction of the people in order that he may seek to obtain their good will? Or is it disloyalty to express regret at the fact that the confidence of the people in the Judges of the High Court has diminished? If this is disloyalty, then there is no escape for native editors.

If a native paper would be styled disloyal if it discussed the actions of the Lieutenant-Governor, of Mr. Norris, or Sir Richard Garth, of a Divisional Commissioner, or even of a Magistrate, then it would come to this, that it would be disloyalty to write anything against any person bearing an English name. In that case a native paper would be styled disloyal, and be discredited if it condemned the actions of a drunken sailor of Lall Bazar, or the misdeeds of European loafers who at night wander about in the Calcutta maidan. But we do not desire to show such loyalty. If we are to show such loyalty, that is, if we have to sing the praises of every European, from the God-like Lord Ripon down to every English rough, a Jack and a Jenkins, then life and death would be the same to us. We must staunchly do our duty.

16. The same paper places certain extracts, one below another, from the Calcutta *Englishman* and the London *Daily News*, containing, respectively, a condemnation and a defence of Lord Ripon's policy. The Editor exhorts his fellow-countrymen to lose no time in coming forward to strengthen Lord Ripon's Government.

NAVAVIBHAKAR,
June 18th, 1883.

17. Referring to the recent idol case, in which Jagannath Das Khettry was committed to the Presidency Jail by Mr. Justice Norris, on a charge of contempt of Court, and his acquittal on appeal, the same paper asks Government to consider whether Mr. Norris, who is of so impetuous a disposition, is fit to retain his seat on the bench.

NAVAVIBHAKAR

18. A correspondent of the *Som Prakash*, of the 18th June, condemns the anti-opium agitation in England on the ground that, if it becomes successful, and the Government in consequence gives up the opium trade, there will be a heavy loss of revenue, to make good which the people of India will have to submit to additional taxation. The trade in opium may or may not be immoral, but until the Indian exchequer is in a position to give up the opium revenue, Government should not give up the monopoly. The Editor in a foot-note approves of these sentiments.

SOM PRAKASH,
June 18th, 1883.

19. The same paper remarks that the people of this country are gradually losing all hopes in the matter of appointment to the public service. They had so long believed in the assurances given them in the Queen's Proclamation, and thought that merit alone would be the passport to success. But now they are finding out that there is no improvement for them, and that whenever they ask that any right should be conferred upon them, narrow-minded Anglo-Indians are ever ready to offer opposition. It now appears that the pledges formerly given to the people of this country were never meant to be redeemed, and that they were given only shows that it was never expected that natives would at any time be able to claim privileges which belong to Europeans. Now that such claims are being advanced, the promises formerly made are set aside as so much waste paper. The writer then refers to the ladies' petition against Mr. Ilbert's Bill, and fears lest it should have any influence with Her Majesty. The people of India, who have a glorious past, and whose aspirations have been sharpened by education, and by contact with a civilized nation, will not rest satisfied until they gain their cherished object.

SOM PRAKASH.

20. The same paper does not approve of the proposed appointment as Finance Minister of any one of the three officers named by the *Pioneer*. Neither Colonel Chesney, nor Mr. Hope, nor Sir. A. Colvin will be a fit successor to Major Baring. It is desirable that some one should be brought out from England as Finance Minister, although there is no reason to think that any person who may be brought out from that country will necessarily be an able man. The task of nominating a successor to Major Baring should be entrusted to the Viceroy, and the Indian Association, established in England under the auspices of Rajah Rampal Sinha and others, should be asked to report on the qualifications of the person nominated. If this proposal be accepted, an able man may perhaps be selected.

SOM PRAKASH.

21. The same paper contains an article headed "Are the Native Civil Surgeons to bear the burnt of Mr. Ilbert's Bill?" The writer refers to the objection raised by the *Times of India* newspaper to the appointment of Dr. Perak, a Parsee Civil Surgeon, to a hospital in Bombay, on the ground that

SOM PRAKASH.

European females will not consent to place themselves under his treatment. The objection, it is remarked, is quite unreasonable. Finding that Government is resolved to pass into law the Native Jurisdiction Bill, after modifications, the opponents of that measure have now directed their attacks against Native Civil Surgeons. In Bengal also the post of Dr. Chundra has not been given to a native.

SOM PRAKASH,
June 18th, 1883.

22. The same paper learns from the *Statesman* that certain European officials and non-officials, with the knowledge and approval of Mr. Rivers Thompson, asked Lord Ripon to revive the Vernacular Press Act, but that His Excellency has disregarded their prayer. The Editor wonders that His Honor, who is a pious Christian, should have had any connection with this matter. It behoved him, before attempting to gag the native press, to gag the *Bengal Times* and other Anglo-Indian papers. Has he acted properly in this matter?

Proposed revival of the Press Act.

SURABHI,
June 18th, 1883.

23. The *Surabhi*, of the 18th June (a new paper received this week), is opposed to the idea of a compromise in the matter of Mr. Ilbert's Bill. A compromise will satisfy neither natives nor Anglo-Indians. Moreover, the Bill is itself a compromise, and to weaken it still further is not desirable.

Mr. Ilbert's Bill.

SURABHI.

24. The same paper remarks that it is Europeans of the type of Messrs. Branson and Keswick, and the Anglo-Indian editors, who are responsible for the present rupture of good feelings between natives and Europeans. It is wrong to suppose that Lord Ripon's acts are in any way answerable for the present state of things. If Local Self-Government is not introduced into the country, if Mr. Ilbert's Bill is not passed into law, if the High Court is allowed to exercise summary jurisdiction in contempt cases, if Lord Ripon is recalled, and if Anglo-Indians continue to be hostile to the children of the soil, ill-feeling will go on increasing until there is a fearful rebellion in this country. Both the English and the Indian Governments should endeavour to avert that catastrophe.

The present agitation.

ANANDA BAZAR
PATRIKA,
June 18th, 1883.

25. The *Ananda Bazar Patrika*, of the 18th June, publishes the opinions of the Pundits of Bhatpara and Vikrampur on the subject of taking a Hindu idol into Court. Texts are cited from the *Shastras* to show that an idol removed from its proper place, except for religious purposes, and brought into a place which is contaminated by the presence of the *Mlechhas*, &c., is deprived of its sanctity.

How an idol loses its sanctity.

ANANDA BAZAR
PATRIKA.

26. The same paper points out to the people of this country the necessity of their supporting Lord Ripon at this time. The Anglo-Indians, who are enemies of India and Lord Ripon, are misrepresenting in England his public measures and their results. There are two causes of the ignorance of people in England regarding Lord Ripon: *first*, His Lordship's retiring disposition; and *second* the patience of the people of India. Lord Ripon and the people of India thought that the agitation which had been created by Anglo-Indian officials to discredit Lord Ripon and to do evil to India would die away of itself, so that it was not necessary to take any steps against it. Being a very righteous man, Lord Ripon had a strong conviction that justice would ultimately triumph. Had he passed into law the Self-Government Bill and the Jurisdiction Bill, his enemies, who are now trying to discredit him, would have been struck with terror, and would not have ventured to cast any imputations on his holy character. The Jurisdiction Bill was proposed by Sir Ashley Eden, and supported by almost all the Local Governments, and by the majority of the members of the

Lord Ripon and India's duty towards him.

Legislative Council. None could have, therefore, blamed Lord Ripon had he at once passed it into law. But he thought that if the passing of the Bill were postponed, the agitators would gradually come to their senses and perceive that their alarms were groundless; and on observing his attitude the people of India remained silent and patiently bore the abuse poured on them by low Anglo-Indians. It has now become necessary for Lord Ripon and the people of India to change their policy. If after all this agitation the Jurisdiction Bill be not passed into law, the seeds of loyalty, which Lord Ripon has sown with so much care in the hearts of the people of this country, will become parched, and not only so, but in the hearts where loyalty has germinated, poisonous thorns are likely to grow. A class hostile to Lord Ripon has been created in England by the enemies of India; and unless all India support Lord Ripon, his enemies will triumph. If Lord Ripon be discredited, it will be for his efforts to do good to the people of India. It is therefore their duty to support him at all hazards. Lord Ripon has many friends in England and in Parliament; and if all India by holding public meetings can make known to his friends that his only crime is that he has created a feeling of loyalty in the hearts of the people of this country, has tried to deliver them from the hands of high-handed officials, and is endeavouring to rule the country in accordance with the Queen's proclamation; and that for this crime the selfish and unrighteous Anglo-Indians are trying to discredit him, then his enemies will not be able to do anything against him.

27. Referring to Mr. Henderson's judgment on the so-called High Court riot case, the same paper observes that if the Magistrate thought Pramathanath

The High Court riot case.

ANANDA BAZAR
PATRIKA,
June 18th, 1883.

really guilty, the punishment inflicted was not very severe. But the writer does not know whether it was reasonable to pass a sentence of rigorous imprisonment on a boy. Considering the circumstances of the case, he is of opinion that the Magistrate should have acquitted Pramathanath. An Englishman is supposed equal to a dozen Frenchmen; and among Englishmen those who have superior courage and strength are appointed police sergeants. Yet the Magistrate has decided that a Bengali school-boy struck several times an English police sergeant, and confounded him in the presence of several Englishmen and police constables, and stood calmly with his stick uplifted under a tree.

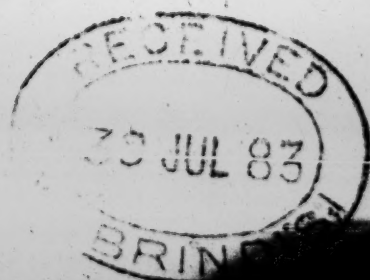
28. The same paper says that a memorial has been submitted to Native Commissioners of the the Bengal Government by European Commissioners of the Calcutta Municipality on the subject of the health of the Town, in which they have attacked the Native Commissioners. The memorial has been sent to the Chairman for report, and the Native Commissioners have read it with sorrow and disgust. It is rumoured that, if Government interferes directly in the working of the municipality, the Native Commissioners will resign in a body, the reason of this determination being, *first*, that it will be an interference on the part of Government with the independence of the Municipal Commissioners of Calcutta; and, *second*, that the Native Commissioners have been attacked gratuitously.

ANANDA BAZAR
PATRIKA.

29. The *Pratinidhi*, of the 21st June, thus writes in its opening paragraph:—The term of Babu Surendra Nath Banerjee's imprisonment is about to be completed. It is now nearly two months that he has been in jail. During this time an unthought of change has occurred in Indian society. What two months ago was not perhaps even dreamt of by Surendra Nath is now being realized. The work of unification, for which he laboured day and night during the last six or seven years, is no longer a happy dream, or a

National life and a "national fund."

PRATINIDHI,
June 21st, 1883.



subject for the sneering ridicule of lowminded persons. It is now a visible and accomplished fact. Like a great ascetic who, having been absorbed in profound meditation for the accomplishment of his grand object, opens his eyes after obtaining success, and finds the material universe wearing a new face, Surendra Nath also will, on his release, witness the glorious accomplishment of his task, and will be impatient with delight on seeing the vitality and disinterestedness of native society. But has the solemn vow of his life been accomplished in only this much? The national life has but been evoked: much remains to be done. It is now our duty to adopt such measures as may enable him to carefully and safely do what yet remains to be done. The establishment of a national fund has become absolutely necessary. For the accomplishment of this object we shall have to work with renovated zeal. The money raised is not sufficient; more is required. Let the Indian Association take up the matter. Let delegates be sent all over India for this purpose.

PRATINIDHI,
June 21st, 1883.

30. The same paper, in an article on Self-Government, remarks that, though the Government of India is a despotism, yet it is modelled after the English

Self-Government.

constitution. The Indian administration is conducted in accordance with the instructions given by authorities in England, and a Viceroy, however highhanded he may be, cannot, owing to this check, develop into a pure despot. It is for this that the people of India have so much confidence in, and are so loyal to, British rule. India is a dependency of the English Crown, and looks to it for its regeneration. In the Government of no other subject country are liberal principles given so free scope as in that of India. It is extremely difficult for a despotism to follow liberal principles. People do not readily give it credit for doing so. It is no wonder therefore that, observing the external features of the Indian Government, people should be sceptical as to its noble principles. Otherwise, why should there be all this unholy agitation in India over Mr. Ilbert's Bill? Why this demand of Englishmen of Lord Lytton's type that India should be ruled at the point of the bayonet? Certainly these men have been misled by observing the external policy of Government. It is therefore necessary, if a despotism would be liberal, that natives should be granted some degree of liberty. This would enable people to understand the true character of the Government, and to reconcile themselves in some measure to its despotic character. It is because Lord Mayo fully recognized this necessity that he introduced the system of decentralization. In the matter of Local Self-Government Lord Ripon is but rearing a structure the necessity of which was recognized by Lord Lawrence, and the foundations whereof were laid by Lord Mayo. Anglo-Indians do not, however, like this state of things. India, they think, is their colony, and if ever it becomes independent, they expect to be its masters, and East Indians have hopes of being their counsellors.

PRATINIDHI.

31. The Secretary of State, remarks the same paper in another article, has disallowed the proposal to establish a Central Board in connection with the introduction of Local Self-Government in

Self-Government in Bengal and the India House.

Bengal. The grounds on which this decision was arrived at have not been made known. It would, however, appear that fear of an increase of expenditure led the Secretary of State to this course. But it was not well to have attached too much importance to such considerations at a time when Self-Government was but in its infancy. A cheese-paring economy is always reprehensible. The distinction as regards pay between the Judges of the Calcutta High Court is a result of this sort of economy which unquestionably produces injurious consequences. Reduction of public expenditure is certainly desirable, but it should be effected skilfully.

If it was necessary for the purposes of Local Self-Government in Bengal to expend half a lakh of rupees, that would not be a large expenditure. Considering that the chief object of Self-Government is retrenchment, can not fifty thousand rupees be easily granted for a Central Board? Lord Ripon once said that the people of this country always live in fear of taxes. This may be true, but they never shrink from legitimate expenditure. To promote the cause of Self-Government, Bengal would cheerfully pay these fifty thousands.

Now that the proposal regarding a Central Board has been disallowed, it is difficult to forecast the future of Self-Government in Bengal. The measure has many enemies. Already in England these men have created a powerful agitation condemning the proposal to exclude Magistrates from the operations of Self-Government. Mr. Thompson is not believed to be a man of sufficient firmness, and nobody can tell which side he will take in this controversy. His Local Self-Government Bill was framed with the idea that a Central Board would be created. That Bill will now have to be considerably modified. There is a vague feeling of apprehension lest in making the changes that will now be made, the hopes formerly held out to the people should be dashed to the ground. Whatever else Mr. Thompson may do, he will not, it is to be hoped, make Magistrates Chairmen of the Boards. The people could never understand the India Council, and did not therefore much wonder when they were told that that body did not look upon Self-Government with favourable eyes. Englishmen who have long resided in India generally become very narrow-hearted. At the dawn of civilization Roman sages did not understand that one man is as good as another, and that slavery is a sinful institution. To-day in the broad daylight of civilization authority-loving Anglo-Indians are not able to see that the people of India are perfectly fit for Self-Government. Unfortunately, in the course of time, these Englishmen acquire positions of authority in the India House. It is then that they cannot resist the temptation of furthering their favourite policy. If providence or Parliament could provide for them elsewhere, the people of India would be saved from considerable harassment. The most wonderful feature of the whole business is that these Englishmen are not ashamed to take upon themselves to preach to the people of India. This is really painful!

32. The same paper contains an article on the Subordinate Executive Service, in which the writer asks the Lieutenant-Governor to consider favourably the case of those candidates for Deputy and Sub-Deputy Collectorships whose names have remained registered in the Bengal Secretariat since the time of Sir Ashley Eden. It is not fair to require them now to pass an examination.

PRATINIDHI.
June 21st, 1883.

33. The same paper contains a long song, in which the writer dwells in a sarcastic manner upon the alleged illegal doings of Mr. Justice Norris.

PRATINIDHI.

34. The same paper reproduces, with approval, the account published in the *Banga Darshan*, the leading Bengali magazine, of an imaginary trial in which an East Indian is brought up for trial before a native Deputy Magistrate. The writer throws ridicule on the Eurasian agitation against the Native Jurisdiction Bill, the spirit of the writings of Anglo-Indian journals on the subject, and the attitude of Magistrates towards their native subordinates in the executive service. We give below a full translation of the piece.

PRATINIDHI.

BRANSONISM.

John Dickson is brought up before a Criminal Court. The sahib is very dark, but that matters little: he is a sahib. The Court-house of the village is soon crowded with lovers of fun to witness the trial, which is to take place before a native Deputy Magistrate. This indeed is somewhat painful to the sahib, but he has hopes that the Bengali Deputy Magistrate will, through fear, let him off. The manner and bearing of the Deputy Magistrate is certainly such as to favour this supposition. He is an old and inoffensive sort of person, and is sitting like a stupified thing. The worthy constables now, with some fear, placed the sahib in the dock, who, as soon as he found himself in that position, grew a little warm, and, looking at the Magistrate with eyes rolling, said in feigned accents:—

“Why did he bring me here before you?”

The hakim answered: “Well, sahib, I do not know why they have brought you here. What have you done?”

Sahib.—Whatever I may have done, I shall not have any words with you.

Hakim.—Why, sahib?

Sahib.—Because you are a black Bengali.

Hakim.—What then?

Sahib.—And I am a European.

Hakim.—That I see, but what has that got to do with this?

Sahib.—You have not What do you call it,—that ...

Hakim.—That is better. You have now taken to the mother-tongue. Why were you talking so long in those feigned accents? Well, what is it I have not got?

Sahib.—That which enables one to try. You do not know that.

Hakim.—Sahib, I am a quiet man, and have not yet said anything to you, but do not address me as “tumi” (you), otherwise I shall fine you.

Sahib.—You cannot fine me. I am a European. You have not, what do you call it, that

Hakim.—Sahib, what is it I have not?

Sahib.—That “Justication.”

Hakim.—Oh! ho! Jurisdiction is it? Are you a British-born Englishman?

Sahib.—I am a European.

Hakim.—Why is your complexion so dark?

Sahib.—I used to deal in coals.

Hakim.—What is your father’s name?

Sahib.—What business has the Court to ask that?

Hakim.—I say, do you know your father’s name?

Sahib.—My father was a great man, but the name escapes me for the moment.

Hakim.—Try to recollect it. What is your name?

Sahib.—My name is Mr. John: John Dickson.

Hakim.—Is not your father’s name Dickson?

Sahib.—May be: It may be Dickson, but.....

The mukhtar for the plaintiff now said:—“Huzur! His father’s name is Gobardhan Sahib.”

The sahib became angry, and said: “What if it is really Gobardhan. Your father’s name was Ramkanta. Your father used to sell *chira* (flattened rice). My father was a great man.

Hakim.—What business did your father do?

Sahib.—He used to marry great people.

Hakim.—What is that again? Was he a match-maker?

Mukhtar.—No, Sir. He used to carry on his shoulders the big drum of the band on marriage occasions.

This produced great laughter. The Deputy Magistrate set aside the plea of jurisdiction and began the trial.

On calling out the name of the plaintiff, a stout dark woman, wearing silver bracelets entered appearance. The questions which were put to her, and the replies which she gave, are somewhat as follows:—

Question.—What is your name?

Answer.—Rangini Jeleni (fish woman).

Question.—What business do you do?

Answer.—I catch fish in *beels* and *khals* and sell it.

The defendant sahib said:—"That is a lie. She sells dried fish."

Jeleni answered:—"I sell that also. It is that very thing that has been your ruin."

Question.—What charge do you bring?

Answer.—Charge of stealing.

Question.—Who did the stealing?

Answer.—(Pointing to the sahib) That Bagdi's son.

Sahib.—I am a sahib, and not a Bagdi (a low caste person).

Answer.—What did he steal?

Question.—I have just said, a handful of dried fish.

Answer.—How did he steal it?

Question.—I had spread the dried fish on a basket cover, and was selling it. A customer came. I turned and was speaking to him when the sahib took up a handful of fish from the cover and thrust it into his pocket.

Question.—And then, how did you come to know it?

Answer.—"The sahib did not remember that his pocket had only half of it left. The dried fish came out through the hole in the pocket."

At this the sahib got angry, and said: No, "Baboojee: her basket had a hole in it, and that is how the fish had come out."

Jeleni added:—"A few fish were found in his pocket."

The sahib said:—"That I had taken with the intention of paying for it."

It was proved by witnesses that Mr. Dickson had stolen the dried fish. The Deputy Magistrate then proceeded to record the sahib's reply, which was that "a black Bengali has no *justification* over me." Disregarding that plea, the Deputy Magistrate sentenced him to a week's imprisonment. A few days after the news of this occurrence reached the ears of the editor of an English daily paper in Calcutta, and the next morning the following "leader" appeared among the editorial notes in that journal:—

"*The wisdom of a Native Deputy Magistrate.*—A story of lamentable failure of justice and race antipathy has reached us from the mofussil. John Dickson, an English gentleman of good birth, though at present rather in straitened circumstances had fallen under the displeasure of a clique of designing natives, headed by one Rungini Jeleni, a person, as we are assured on good authority, of great wealth and considerable influence in native society. He was hauled up before a native Magistrate on a charge of some petty larceny, which, if the trial had taken place before a European Magistrate, would have been at once thrown out as preposterous, when preferred against a European of Mr. Dickson's position and character. But Baboo Jaladhar Gangooly, the ebony-coloured Daniel, before whose awful tribunal Mr. Dickson had the misfortune to be dragged, was incapable of understanding that petty larcenies, however congenial to sharp intellects of his own country, have never been known to be perpetrated by men born and bred on English soil; and the poor man was convicted on

evidence, the trumpety character of which was probably as well known to the Magistrate as to the prosecutors themselves. The poor man pleaded his birth and his rights, as a European-British subject, to be tried by a Magistrate of his own race, but the plea was negatived for reasons we neither know or are able to conjecture. Possibly the Baboo was under the impression that Lord Ripon's cruel nefarious Government had already passed into law the Bill which is to authorize every man with a dark skin lawfully to murder and hang every man with a white one. May that day be distant yet! Meanwhile we leave our readers to conjecture, from a study of the name *Jaladhar* and of *Jaliani*, whether the tie of kindred, which obviously exists between prosecutor and Magistrate, has had no influence in producing this extraordinary decision."

On the appearance of this leader, the District Magistrate read it, and sent his peon to summon Jaladhar Baboo to his presence. The poor Brahmin appeared before the *huzur* trembling with fear, like a goat about to be sacrificed. Before he could make his salaams, the sahib grew warm and said:—

"What do you mean, Baboo, by convicting a European-British subject?"

Deputy.—"What European-British subject, Sir."

Magistrate.—"Read here. I suppose you can do that? I am going to report you to the Government for this piece of folly."

So saying the sahib threw down the paper before the Baboo, who picked it up and read it. The sahib said:—"Do you now understand?"

Deputy.—"Yes, Sir, but this man was not a European-British subject."

Magistrate.—"How do you know that?"

Deputy.—"He was very dark."

Magistrate.—"Do you find it laid down in the law that a fair skin is the only evidence by which a man shall be adjudged to be a European British subject?"

Deputy.—"No, Sir."

Magistrate.—"Well, what other evidence did you take?"

Now, the Deputy Baboo had long been a Deputy Magistrate and knew that in argument his victory would be certain; but that if he was victorious in argument, troubles would come upon him. So he did what it becomes an astute native servant, he gave up argument and said:—

"I do not presume to discuss the matter with you, Sir. I see I was wrong, and I am very sorry for it."

The Magistrate was not a very dull person, and in his heart loved a little fun. Hearing these words he therefore asked:—"Very sorry for what?"

Deputy.—"For convicting a European-British subject."

Magistrate.—"Why so?"

Deputy.—"Because it is very wrong for a native to convict a European-British subject."

Magistrate.—"Why very wrong?"

The Deputy was a man who could sell the Magistrate at one fair and buy him at another: [that is, was more than a match for the Magistrate,] and so he promptly answered:—

"Very wrong, because a European-British subject cannot commit a crime and a native cannot judge honestly."

Magistrate.—"Do you admit that?"

Deputy.—"I do not see why I should not. I try to do my duty to the best of my ability, but I speak of my countrymen generally."

Magistrate.—"You don't think your countrymen ought to try Europeans?"

Deputy.—"Most certainly, they should not. The glorious British Empire will come to an end if they do."

Magistrate.—"Well, Baboo, I am glad to see you are so sensible. I wish all your countrymen were equally so—at least that all native Magistrates were like you."

Deputy.—"Oh, Sir, how can you expect it when there are men at the top of our service who think differently?"

Magistrate.—"Are you not yourself near the top? You must have served long."

Deputy.—"Unfortunately my claims to promotion have always been overlooked. I thought of speaking to you, Sir, on the subject."

Magistrate.—"You certainly deserve promotion. I will write to the Commissioner and see what can be done for you."

The Deputy then retired, after making salaams with both hands. At this moment the Joint Magistrate came to the Magistrate; and when he saw that the Deputy had gone, asked the Magistrate:—

"What could you have been saying to this fellow?"

Magistrate.—"Oh! He is very amusing."

Joint.—"How so?"

Magistrate.—"He is both fool and knave. He thinks of pleasing me by traducing his own countrymen."

Joint.—"And did you tell him your mind?"

Magistrate.—"Oh! no. I promised him promotion, which I will try to get for him. He has, at least, the merit of not being conceited. A conceited native is perfectly useless as a subordinate, and I prefer encouraging men to make a moderate estimate of their own merits."

The Deputy, on his return, met another Deputy. The second Deputy asked Jaladhar:—

"Did you go to the sahib?"

Jaladhar.—"Yes; what a nuisance?"

Second Deputy.—"Why?"

Jaladhar.—"Yesterday I sent that *bagdi* fellow to jail, and for that the sahib says he will report me to Government."

Second Deputy.—"What more?"

Jaladhar.—"What more! I got him to report for promotion."

Second Deputy.—"How is that? By what magic?"

Jaladhar.—"Magic! A few flattering words."

35. The *Bhārat Mihir*, of the 19th June, observes that the decision which the British Parliament pronounces on Mr. Ilbert's Bill will show whether India is governed in the interests of Englishmen or

In whose interests is India governed?

to the people of India. There are Englishmen, who maintain that India was conquered by English sword, and is being defended by that sword; and that, therefore, the interests of Englishmen are to be first considered. Further, it is asserted that the conqueror should always rule the conquered; and that if natives be allowed to exercise any power over Englishmen, the prestige of the latter would be lowered, and British supremacy in India will be lost. The crime of Lord Ripon is that he has tried practically to show that India is for the Indians, and that it is not merely the playground of Englishmen. The ultimate decision is in the hands of Parliament, and it will be a test of the Englishman's love of justice.

BHARAT MIHIR,
June 19th, 1883.

36. The same paper continues its remarks on the Bengal Tenancy Bill. Objections are brought against section

BHARAT MIHIR.

Bengal Tenancy Bill.

47, which provides that a settled ryot of a village or estate, holding after the 2nd day of March 1883, any ryoti land in that village or estate will, notwithstanding any contract to the

contrary, acquire occupancy right therein. The first objection is that the ryots are freed from the obligations of contract, though all other men are bound by their contracts. The second objection is that cases may be conceived in which the provisions of the section are likely to do harm. A settled ryot may, on the 2nd day of March 1883, be holding a piece of land which has been made over to him temporarily in consequence of the minority or temporary absence of the tenant, or for any particular purpose. The next day he will acquire occupancy right in that land; and the real owners will be deprived of their rights. The Contract Law will generally suffice for regulating all contracts between landlords and tenants. But where it is found that a kabuliyat has been taken from a ryot in order to prevent the acquisition of occupancy right by that ryot, it may be declared void. It may be further provided that pottahs and kabuliyats for a term shall be void, unless landlords can adduce satisfactory reasons in their favour in Courts of Justice.

BHARAT MIHIR,
June 19th, 1883.

37. The same paper contains an article on native newspapers and the Lieutenant-Governor of Bengal, of which the following is a translation :—

“Disfavour of the rulers does much mischief to the people. We, with our little human understanding, cannot make out for what sin we have been deprived of the favour of the ruler of Bengal. We thought that, with grey-haired Thompson in Sir Ashley Eden's place, we should be as happy as we had been with Lord Ripon in Lord Lytton's place. By passing the Press Act and the Arms Act Lord Lytton left behind him in this country a store of bad name. It is doubtful whether the people of India will be able in course of ages to recover the life-blood which was sucked dry by the Afghan War. Sir Ashley Eden was the principal supporter of Lord Lytton in passing the Press Act. But neither did he nor did Lord Lytton apply its rigorous provisions in practice; but in one or two instances they stopped with mere threatening. In other matters also Sir Ashley showed more firmness than Mr. Thompson. All speak in praise of his firmness of mind. He had a strong desire for railway extension, and in this matter Bengal did not shrink from considering him a friend. For proposing the amendment of the Criminal Procedure Code he has deserved our thanks. All are of opinion that the out-still system and the Press Act constitute his chief blots. All blame him, saying that he used to favour individuals. But it is doubtful whether our present Lieutenant-Governor has got free from any one of these faults. Moreover, he is opposed to the amendment of the Criminal Procedure Code, and he has not the same firmness of mind. In showing favour to particular individuals he has tried to surpass his predecessor. The out-still system remains as it was. True, the Press Act has been repealed through the favour of Lord Ripon; but that the Hon'ble Mr. Thompson was very much in favour of this repeal cannot be proved from his subsequent acts. We say with sorrow—with our hope for the future cut off—that at the instigation of some wicked men Mr. Thompson really tried to gag the native press. In order to prove that the liberal policy and noble measures of Lord Ripon had produced a seditious spirit among the people of this country, some high English officials and some non-official Englishmen, with the editor of an Anglo-Indian journal as their chief, advised Mr. Thompson to prosecute certain native newspapers. Mr. Thompson, not venturing himself to take any steps in so serious a matter, applied for the sanction of the Government of India. Fortunately the Government of India has withheld the sanction desired. For the purpose of making the public opinion of England adverse to Lord Ripon's liberal policy the evil counsellors made this cowardly conspiracy. Had they succeeded, perhaps by this time the Home Government would have recalled Lord Ripon. Fortunately Lord

Ripon is at the head of the Government of India. So we have been saved. Had there been the Government of Lord Lytton, what a ruin would have been brought upon us. Had the Local Government the power to take up such serious matters without the sanction of the Supreme Government, our danger now would not have been small. What during the good administration of Lord Ripon the native community have never thought, never dreamt of our Lieutenant-Governor was going to show, misled by the advice of evil counsellors. We know not what the crime of the native newspapers is, nor has it been made known to us by the Lieutenant-Governor and his advisers. Newspapers and native public were, so long only pointing out the defects of the judgment of the High Court in the matter of the unjust imprisonment of Surendra Nath. They will now suspect that the ruler of Bengal also is at its root. Neither religion nor justice sanctions the assumption of government by a ruler that has no faith in, or love for, the people. It is very desirable to punish crime. Not to speak of heavenly justice, no earthly ruler sanctions the punishment of the innocent. "Let a thousand guilty persons escape, but let not one innocent man be punished": this liberal maxim is the fundamental principle of English rule. From a ruler of Bengal, who belongs to that English race, the innocent and weak native newspapers did not expect such treatment. Seeing, does old Mr. Thompson see not what cowardly attacks upon the people of India and the Government of India, the *Englishman*, the *Bengal Times*, the *Pioneer*, and other Anglo-Indian journals are making, and what sorts of flowers and scents they are showering, and what a rebellious spirit they are showing, in advising volunteers to lay down their arms? Ours is ill-luck. Hence, now the ruler of Bengal is blind in spite of his eyes, and deaf in spite of his ears. Why else does he not see the evil plight of the country or listen to our complaints? We hoped that, as the Press Act had been repealed, we would obtain the right of Self-Government under the auspices of Thompson, and sing his praise while he would bless us. But instead of this, from his seat on the heights of Darjeeling he wishes even to gag us.

"Noble is the heart of Lord Ripon. Therefore, he considers it a derogation from his dignity even to notice the abusive language of the *Englishman* and the *Bengal Times*. But is it a matter of small sorrow and surprise that our Lieutenant-Governor has, without any cause, lifted the sword against us? Whatever that be, we will conclude this article by calling upon our inoffensive contemporaries to be a little more careful."

38. The same paper advocates the establishment of a national fund in this country for the promotion of measures necessary to secure the rights of the people.

BHARAT MIHIR.
June 19th, 1883.

A national fund.
The present agitation has shown that most of the true Englishmen heartily desire to promote the well-being of India. The Englishmen in England, if they can understand the real wants of this country, will do no injustice to the people of India. There are many members of Parliament who are ready to do good to India. If they could be timely informed of the state of things here, much good might be done. For this, however, funds are necessary. Let a vast fund be collected for the purpose from every part of the country. It will cement the union of races by a common object.

Education in Balasore.

39. The *Utkal Darpan*, of the 3rd June, writes the following under the head "Education":—

UTKAL DARPAN,
June 3rd, 1883.

We are told that our new Magistrate, Mr. Grant, has introduced certain changes into the system of primary education as conducted in the Balasore district. There were hitherto 16 inspecting pundits in the district engaged in the work of pathsala inspection, but their number has been doubled; while the number of pathsalas which each will now have to inspect ranges from 60 to 70. Each pundit will visit every pathsala in his circle twice

a month. The sub-inspectors and deputy inspectors will inspect at the rate of 100 pathsalas a month. Hitherto they were inspecting at the rate of 30 to 35 schools a month. We are therefore at a loss to see how, henceforth, they will be able to inspect so many as 100 pathsalas a month. We doubt not but that they will pay simply flying visits to the pathsalas. Similarly the inspecting pundits cannot possibly inspect 120 or 140 pathsalas every month. They cannot do anything beyond travelling a good deal and bringing up the number of visits to the required number.

We are again informed that the system of simultaneous examination of pathsalas has been abolished. Henceforth the sub-inspectors will conduct the examinations themselves. The system of conducting pathsala examination by the agency of sub-inspectors was in vogue two or three years ago; but various complications having arisen a system of examination by outsiders was introduced. The examiners were generally teachers of middle schools, who obtained some remuneration, in the shape of travelling and halting allowances, at a very low rate. This was an improvement. Under this system it was impossible for the Abadhans to commit fraud, as the examination lasted only four or five days, and as the sub-inspectors were made supervising officers. Under the new system the sub-inspector will be forced to spend three or four months in examinations, much to the detriment of their legitimate work, namely, inspection. Besides, two or three sub-inspectors can never do justice to work formerly performed by many teachers. We therefore request the Magistrate to follow the old system of simultaneous examination by the aid of examiners other than the sub-inspectors.

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BALASORE SAMBÁD
BAHIKA,
June 8th, 1883.

Moyurbhunj.

40. The *Balasore Sambád Bahiká*, of the 8th June, writes the following regarding Moyurbhunj:—

“We are glad to hear from the people of Moyurbhunj that Mr. Wyly is doing his work very well. The people like him and his assistant, Baboo Prasanna Kumar Ghosal, very much. The manager holds his office regularly at 11 o'clock every day, and attentively listens to the complaints of the people. We knew from the antecedents of Mr. Wyly that he would do very well as manager. It is really satisfactory to compare the late troublesome period of Moyurbhunj with the present peaceful times.

We hear that the young Rajah will proceed to Cuttack in company with his master, Babu Gobinda Chandra Mahapatra. There he will be placed, in company with the young Rajah of Dhenkanal, under the care of an English tutor. The second son of the late Maharajah of Moyurbhunj would have accompanied his brother to Cuttack, had he not been taken away to Nilgiri by the Rajah of that place. It is a matter of great regret that such should have been the case.”

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 23rd June 1883.